The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE INCARNATION OF CHRIST

"And the Word was made flesh, and dwelt among us" *(John 1:14)*.

The word "incarnation" comes from Latin words "in" and "caro", "carnis", flesh, meaning, "in the flesh". To become incarnate then, is to become flesh,—to become a man. This is exactly what the Son of God, the Second Person in the Holy Trinity did. He became a man and took on Him a body of flesh. How this came to pass, we are plainly told in Scripture. It is written:

"A body hast Thou prepared Me" *(Heb. 10:5)*. From these words we learn that in incarnation, the Lord took upon Him a "body prepared". It could not be otherwise; He could not serve and accomplish the purposed obedience apart from a human body, and as the Son of God, very God, absolutely holy, He could never clothe Himself with anything but a holy and sinless body. Only such a body could be given as the great sacrifice for sin, and such a body had to be Divinely and supernaturally "prepared" for Him, since a body coming into existence by the process of natural generation, would be sinful and unholy.

"Behold a virgin shall conceive, and bear a Son, and shall call His Name Immanuel" *(Is. 7:14)*.

Isaiah gave utterance to this prophecy about seven hundred years before Christ was born. And what a prophecy it was! How definite and minute! It was to be a "virgin" that should conceive and she was to "bear a Son" and to call Him "Immanuel". "A virgin" in the Hebrew, we are told, is rendered "The virgin"; that is, some definite well-known damsel whose identity was then well known to God, though unknown to men. It was not given to the Prophet to know who the virgin was to be, neither what her name would be. But God knew; He knows the end from the beginning *(Acts 15:18)*. He had the virgin singled out from among all the Hebrew damsels, who should be the chosen channel to bring into the world the Redeemer of Israel and of mankind. All this agrees perfectly with what we have in Hebrews 10:5; namely, "A body hast Thou prepared Me".

"Then said I, Lo, I come to do Thy will, O God" *(Heb. 10:7)*.

These were the words Christ spoke to the Father. And when did He utter them and why? All this is clearly and fully stated in Hebrews. It was when He came into the world and it was in fulfillment of what was written. Says the Hebrew Epistle:

"Wherefore when **He cometh into the world**, He saith, sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. **Then said I, Lo, I come** (in the volume of the Book it is written of Me) **to do Thy will, O God".**

It seems likely that Christ spake these significant words to the Father when He was about to come into the world to do the will of God. Man had utterly failed to do the will of God. Sinful, lost man can never do His will. Sinful man is helpless to do anything from himself. The will of God Christ came to do, had to do in a particular sense with salvation. Before the foundation of the world God planned salvation for lost mankind. And He who is God blessed forever, stepped forward and offered Himself freely to carry out the will of God and to accomplish salvation. **"Lo, I come to do Thy will, O God".**

That will of God, be it noted, was connected with suffering and sacrifice. Apart from the shedding of blood, there is no salvation. It is written:

"And almost all things are by the Law purged with blood; **and without the shedding of blood is no remission"** *(Heb. 9:22)*.

But when the Son of God stepped forward and offered Himself freely to come into the world to do the will of God, sacrifices and offerings for sin were being brought on earth. But they were not the sacrifice God demanded. The Old Testament sacrifices were but types and shadows of the sacrifice of Christ, they pointed forward to it. The will of God for Christ meant rejection, suffering, and death; it meant for Him to make the supreme sacrifice, and to shed His Blood, and this will of God He offered to do.

To do this will He needed a body, and so, when He was ready to come into the world, He turned to the Father and said, "A body hast Thou prepared Me". What a marvelous truth! What a sacred revelation! Think of it! The body in which Christ was to become incarnate, the body in which He would live, the body in which He would die, the body which was to be buried, the body that would be raised in another fashion, the body which He would take back to Heaven and which would be glorified, and which would fill the place at the right hand of God, the body in which He would return to earth some day, and in which He would sit upon David's throne as King of Israel and the whole earth—that sacred body was a prepared body.

"And, behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name Jesus" *(Luke 1:31)*.

While the Son was yet speaking to God saying, "Lo I come", we may think of the angel Gabriel paying a visit to Mary at Nazareth. God has sent him to the city of Galilee, to the virgin whose name is now disclosed, and whose identity is now revealed. The angel Gabriel told Mary what was to take place. Who can fathom and describe the marvelous submission of that virgin when in humility and fear she exclaimed, "Behold the handmaid of the Lord; be it unto me according to thy word" *(Luke 1:38)*. Then that body was being prepared by the Holy Spirit. The conception of this body was Divine. Said Gabriel:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" *(Luke 1:35)*.

In this mysterious way the body of Christ was prepared. Here reason falls back and inspired by reverent faith, bows in adoring worship. Here unbelief finds a thing incredible and sneers and denies. And among the ranks of the host of sneering and denying infidels we find many so-called Christian ministers, critics, and modernists, the inventors of a new theology. But, beloved, remember that the denial of that Divinely and supernaturally prepared body, the denial of the Virgin Birth of Christ, is the denial of His Deity; it is the denial of the truth of God; it is the denial which annihilates the Gospel, and takes away from us every hope of eternal salvation.

THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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TERMS OF SUBSCRIPTION

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

MISSIONARY ADDRESSES AND CONFERENCES

The American European Fellowship for Christian Oneness and Evangelization is glad at any time to arrange with any church or group within any church for a speaker to give a missionary address. And we are also ready to arrange for a Bible and Missionary Conference in any church or mission, along strictly fundamental and spiritual lines. We shall be glad to assist wherever we can to promote the spiritual life of God's people, and to stimulate the missionary spirit. Such a Conference, lasting for about three days, can not fail to bring great blessing. Do you want some one to address a missionary meeting, or do you want a conference in your church or mission? Write us about it.

HELPFUL LITERATURE

The Union Gospel Press, the printers of **The European Harvest Field**, are the printers and publishers of a full line of orthodox and fundamentally sound Sunday School literature, as well as of **"Christ Life"** or **"The Word of the Cross"** magazine, a monthly, edited by Howard A. Banks, devoted particularly to the deepening and strengthening of the spiritual life of God's people. They also print and publish **"The Gospel Herald"** and **The "Daily Food"** Wall Roll. The former is a weekly paper, filled with choice reading for old and young and for saint and sinner, while the latter is an annual product, furnishing a helpful Bible study for each day of the year. It is not only helpful, but it is also beautiful beyond description. Here is a printing house that is not in the business for purely commercial purposes, but for the sake of the Truth and the interest of the Lord's cause. Write them for samples of their Sunday School literature and magazines, and ask them for a descriptive circular of their 1926 **"Daily Food"** Wall Roll. We ask our readers to examine their literature and to be convinced of its merit themselves. Address: **UNION GOSPEL PRESS,** DRAWER 680, CLEVELAND, OHIO.

RELIEF FOR THE DESTITUTE

In the November number of the Magazine we called attention to the distress that prevails in Poland and South-eastern Europe among dear children of God and others, and in connection therewith made an appeal for a special Christmas gift to be used to help relieve this distress. At this writing it is too early to say how generous the response has been to this appeal, since not all have had time to respond who will undoubtedly do so. We, however, know of a few instances where the response has been most hearty and generous. The Editor's congregation has done splendidly, as did also, the United Brethren Church of Altoona, Pa. Then too, the 12th Street Baptist Church of Allentown, Pa., of which the Editor's brother after the flesh is the Pastor, did nobly. We feel certain that other churches as well as individuals have responded just as heartily and liberally, though we have not any way of knowing at this writing. We hope to inform the readers of the general response to this appeal in a later number of the magazine, but in the meanwhile we make use of this opportunity to express our heartiest thanks to one and all who have had a share in this fellowship. We pray the Lord to bless you all abundantly.

In this connection we wish also to state that no matter how liberal and large the response to the special Christmas gift appeal will have been, after all the goods and money has been received, it will not by any means be sufficient to meet the great need existing. We shall still need more good clothing and shoes as well as money. We shall use all that is given wisely and to the best possible advantage. Our readers can do a great deal to help meet this great and urgent need by telling their friends about it and by soliciting their help along this line.

Friends who desire to give clothing and shoes can ship the same to

AMERICAN-EUROPEAN FELLOWSHIP, % SOCIETY OF FRIENDS, 1521 Cherry Street, Philadelphia, Pa.

Friends who desire to give cash gifts can send the same to

THE AMERICAN CHRISTIAN RELIEF MISSION, 901 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.

THE HELP OF READERS NEEDED

Besides the Scriptural and spiritual articles, that build up faith and the spiritual life, contained in the magazine month by month, there are numerous interesting accounts of the work in the various centers of the mission field **The American-European Fellowship for Christian Oneness and Evangelization** represents. These interesting accounts all indicate the gracious working of the Lord through His chosen servants, and should provoke thanksgiving and praise as well as stimulate to new missionary zeal and enterprise.

It is because of the foregoing fact that we can not rest satisfied with the present number of readers, whether they be regular subscribers to the Magazine or whether they receive it otherwise. Many more Christian people should receive the magazine regularly and read about the work, in order that many who are not now supporters of the work, because they do not know about it, may become interested and have fellowship with us in prayer and effort. Beloved reader, it is needful that the work be advanced. The Lord is graciously working and we need to faithfully and lovingly labor with Him. There is no time to loiter and to trifle; we dare not stand still but must go forward in the name of the Lord.

The present age is surely drawing to a close, and the Lord will soon come to rapture the saints into His presence. Therefore let us make the most of the present momentous opportunity to gather in the last one to complete the Body of Christ, and to further the work of evangelism throughout the great harvest field of earth. The call of God is clear and loud; the masses who are still living in ignorance of the salvation God has provided in His Son Jesus Christ for all mankind, need the Gospel message brought to them and to be told of a Saviour's dying love and redeeming grace.

We, therefore, ask all our readers to please take the work in Central and Eastern Europe upon their hearts in a new way, and to do their utmost to secure new subscribers to the magazine and also, to send in the names and addresses of Christian friends to whom we may mail sample copies. Beloved, we need your help and co-operation. The magazine is practically our only means of making known the work. Will you not please help us for the Lord's sake and for the sake of lost souls for whom Christ died?

A subscription to the magazine would be a splendid New Year's present to some friend or friends, a present that would bring spiritual help and blessing each month during the year. Who will take this most worthy matter to heart? We should be pleased to hear from every reader. Remember the price of the magazine is but **$1.00** a year, in advance.

GAIN THROUGH LOSS

When a man has nothing more to lose; when his hopes are all beyond the grave; when we listen without terror to the ebbings and flowings of the tide of life, and the rush of its storms—then, and after the night, the day will come back, and after the tempest a great calm. We know then that all our life is guided by Him, so that we find consolation and contentment.—*Frederick Farrar.*

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

WORLD-WIDE MISSIONS

"And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" *(Luke 24: 46-48)*.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth" *(Acts 1:8)*.

World-wide evangelization is the Lord's own purpose, plan and program. The Gospel was to begin at Jerusalem and to be carried to the uttermost part of the earth. The record in the Book of the "Acts" shows the Gospel beginning at Jerusalem and ending at Rome, the very citadel of the then known world. The first days of Christianity were days of intense evangelism and of mighty blessing, because the Lord was recognized by His servants and the Church moved at His direction and worked according to His plan. God is God and will be recognized as such by His servants and people. Christ is Lord and will be recognized in His Lordship and sovereignty by His people. The Lord acts in absolute sovereignty in the execution of His own eternal purposes. In all things His will is supreme and His purposes are fixed. While it is true that He uses men in the execution of His purposes, He nevertheless acts wholly independent of man so far as counsel or plan is concerned. The Lord uses man as the instrument through which He works, but He Himself, by the Holy Spirit is the sole and only worker, sovereign and independent. His are the plans and purposes, and His is the work and the human worker. Spiritual work is not so much working for the Lord as working with Him. His servants are fellow-workers with Him *(I Cor. 3:9; II Cor. 6:1)*. In the record of the Acts, which gives the historical account of the beginning and spread of Christianity in the first century, we plainly see that the Holy Spirit assumed authority and directed the servants of the Lord in their service for Him.

The failure to recognize the authority of the Word of God and of the Lord and to give the Holy Spirit His due and rightful place, is the cause for the failure and barrenness in Christian service so manifest these days. Human plans, methods, programs, fleshly energy, and ecclesiastical machinery and organization are very apt to take the place of the Holy Spirit, and human authority is very apt to displace the authority of the written Word and the Living and exalted Lord. Nothing but failure and barrenness can result from this. There is almost everywhere too much attempt at working for the Lord and not enough humble, sincere and prayerful effort to work with Him. The Holy Spirit is resident in and president of the Church of Christ, and must be recognized as such in order to the enjoyment of spiritual success. He is the executor of the affairs of God and of Christ throughout the present dispensation, and must be recognized and treated as such in order to the demonstration of spiritual power and the enjoyment of spiritual blessing, victory and fruitfulness.

The Holy Spirit acts in and through the Body of Christ, in the same manner that the spirit of man manifests itself through the human body. He calls, qualifies, and directs in service for Christ every servant of His who is true to the Lord and His Divine calling. The Lord will and does make known His will to all of His servants and people whose conscience is before Him and not before man, and whose faith is exercised to walk with Him. Where the Lordship of Christ is recognized and owned, the authority of the written Word is bowed to and the Holy Spirit holds sway and is heeded, there the spirit of evangelism flourishes and the work of missions is carried forward with a passion.

The Holy Spirit is the Spirit of evangelism and missions, and will fire with holy and passionate enthusiasm every life in which He holds absolute control. Beloved, let us yield ourselves to Him without reserve and let Him work out in our lives all that the Lord has in His own heart and mind for us.

"Oh, for a passion as Jesus had,
A passion for dying souls
The wealth and health and life and all
We'd forsake to reach the goal.
He sweat as it were great drops of blood,
He suffered on the Cross.
What have we suffered? What have we borne?
Have we counted all but loss?
Lord, breathe Thy passion into our hearts,
Fill us with love Divine
Till numberless souls to our Father we'll bring
Saying, 'Lord, these are Thine.'"

THE MOVING ENERGY OF THE AGE

Tremendous energies are secretly working with a mighty force at the present time. These days are noted for upheaval and revolution. The spirit of the age is designated as that of "progress." And indeed we are moving fast, being carried on as with a swift tide. Almost every fabric of human society is charged with the spirit of unrest. The very atmosphere is filled with the spirit of dissatisfaction, and things are moving on with an alarming speed toward the final goal. The peoples of the earth are like a raging sea, distressed, troubled and tossed. All providences, and they simply spell **God**, are moving at the impulse of God, to the execution of His own determined purposes.

The drift is modernistic, and is deceitfully atheistic and cunningly anti-scriptural. The spirit of "modernness" is unfitting many for places and stations of trust and responsibility. The energy of these prevailing, acting forces is so strong and powerful, that many are drawn into the current, who do not realize their real tendency nor their final end. "Better be out of the world than out of the fashion," seems to be the maxim of many. This, however, not only applies to fashion in wearing apparel, but to the general principles underlying the prevailing tendency of the age. The world in the "days of Noah" moved onward triumphantly in its march of civilization and material progress, but it was at the behest of satan, and it moved downward toward the pit of moral filth, lawlessness and utter disregard for God.

Its civilization was of the foremost, being founded by Cain the man who had a religion of his own mind. The whole mass of mankind, but one "Enoch" and "Noah," were swept away by its swift flowing current. These singular characters, "Enoch" and "Noah," yes, and truly singular they were, "walked with God." They not only withstood the drift but they moved against it. They kept step with God, and were apace with Him in His ways, will and purposes. In the end, although in life they stood alone, they were singled out by God to be kept from the destructive judgment.

Folks hate to be singular, marked, and then, too, they are so intensely anxious for a change, that they care little as to the nature, character or outcome of the change. Too little time is spent in honest and faithful meditation, in thorough and radical investigation. Things are altogether too much taken for granted, because some one with influence and brain says so. Things of a new order are hailed with a ravenous delight, though in the end they may be harmful, impractical and lead to utter ruin. This is true almost universally in matters of politics, social reform and humanitarian theories. But it is true to even a greater extent in matters of Christian theology and principles. The drift of this age is charged with the most deceptive, fine spun, cleverly composed and charming anti-scriptural principles. "With all deceiv-

(Please turn to page 10.)

Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Ave. Baptist Church, Paterson, New Jersey.*

STUDY NUMBER 7, CHAPTER 8

SILENCE IN HEAVEN

The reader will remember that in the 6th chapter we have seen the breaking of six of the seals of the Book. That Book had been taken out of the hand of Him that sat upon the throne by the Lamb. We come in this 8th chapter to the breaking of the seventh seal. There has been a pause between the sixth and seventh seals that the Remnant of Jews might be sealed for God. Now that the seventh seal is to be broken, there is silence in Heaven. The duration of that silence, "half an hour", may be either literal or symbolical. The fact of the silence seems in itself to me a tremendous thing. Some one has said "there has been much noise over this silence", and there has at least been much speculation. We will not follow these speculations, but I think we can see why this seventh seal is at a point of crisis. If the six seals were so terrible that men did not want to live, but called on the mountains to fall on them, what will the seventh be? for seven means completion, or fullness. And then again, the breaking of the last seal means the opening of the book, and we have seen the universal importance of the sealed book. And the breaking of this last seal was to be accompanied by the sounding of seven trumpets, and the sounding of a trumpet from Heaven seems to be a terrible thing for earth. We have a record of such an event *(Heb. 12:18, 19)*; let the reader see what a terrible thing it is for the earth to hear the trumpets of Heaven.

This silence in Heaven was not only without noise, but perfect stillness also. Even the living creatures that hitherto had never rested were now silent. It is easily seen that whatever the events about to happen, all Heaven is silent with the silence of awe.

THE ALTAR ANGEL

The seven angels get ready to sound with the breaking of the last seal, but before they sound another important event is given. Before the golden altar in Heaven there stands an Angel with a golden censer, offering incense with the prayers of all saints. Many of the best teachers see this Angel to be Christ exercising His High-priestly office, but this is by no means well founded. It does not seem to the writer to be the time for Christ's High-priestly work to be manifested. "He will be a Priest upon His throne" *(Zech. 6:13)*. I know that He is even now a High-Priest, but His work is intercession at the right hand of the Father, not at the altar. It is interesting to note what this Angel does. A censer full of fire from the altar is cast upon the earth and terrible things happen, all of which are signs of judgment. The fire of the altar typifies the wrath of God. When an offering was consumed, it was consumed by God's wrath, for on that offering was the sin of the offerer. Wherever that fire touches this sinful earth it consumes. Christ on the Cross felt the fire of God's wrath for our sin, and cried out in agony, "My God, My God, why hast Thou forsaken Me"?

FIRST TRUMPET

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees were burnt up, and all green grass was burnt up" *(vs. 7)*.

This seal and its seven trumpets may bring us to the middle of the Tribulation. That period of awful trial for Israel and the world is given in Daniel as a period of one "week" or seven years, and in the middle of that period of time of terror begins such as the world has never yet had.

With this first trumpet the earth suffers the pouring out from Heaven of hail, fire, and blood, and one-third of the trees and grass is burned up. Now I see no reason for not taking this literally. I know that trees and grass are symbolically used in the Scriptures *(Dan. 4:20-22, also Is. 40:7)*, but we usually have some authority for symbolical usage as under the next trumpet. If it is symbolic it is not hard for the reader to interpret, and if literal, as the writer takes it, then it is the destruction from Heaven of all that man depends on for sustenance. One-third of the fruit and grain supply of the whole world is destroyed, and one-third of the earth will die of famine. Such a thing has not yet been known.

SECOND TRUMPET

"The second angel sounded and as it were a great mountain burning with fire was cast into the sea". Here we have an event which I take to be symbolical, and I think we have reason to interpret it so. The text uses the words "as it were", and does not say it was an actual mountain. It is always important to note the exact statement of Scripture, for the Bible is verbally inspired. Now we have "as it were a mountain", and we learn in Daniel 2:35, that a mountain in Scripture is a great kingdom. The sea is always a type of the restless nations, so we have here a great kingdom seething with internal fire in the midst of the nations, causing the destruction of one-third of the nations and one-third of the commerce of the earth.

This can be nothing but the kingdom of the antichrist. When he first appears he makes a covenant with the Jews concerning their land, and is accepted by all the nations, and builds up a great kingdom on the ruins of the Roman Empire. But when Satan is cast out of Heaven the world finds that this man is Satan's tool and that the whole world has been deceived. He will then break his covenant with the Jews and turn upon them. His next move seems to be to move his capital to Babylon and rebuild in splendor that wicked city. The whole world will then be in turmoil under the iron hand of the antichrist. Will the reader now turn to Psalm 46 and read that very carefully, with this event under the second Trumpet in view?

THIRD TRUMPET

"And the third angel sounded and there fell a great star from Heaven" *(vs. 10)*. Again I believe we are to interpret symbolically, for again we have the words "as it were" in the 10th verse. And we have additional reason for this because of verse 1 in chapter 9. There we are told that a star fallen (for the word is past tense) from Heaven was given the key of the bottomless pit. The personal pronoun "him" is used denoting a person, and the person can be none other than Satan. So we have here a foreview of the casting of Satan out of Heaven, fully given in chapter 12.

In verse 11 of our chapter we are told that the name of the star is called "wormwood". Now wormwood is a very bitter herb from which the drug called "absinthe" is made. It is used largely in France in the form of a drink and is an intoxicant. It is terribly harmful; makes one feel good at the time, but on awakening from the stupor the victim is in great agony. Now I take this to be symbolical of the work of Satan through the antichrist, by whom the world will be deceived, "whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish". Then when Satan is cast out of Heaven men awaken to the fact that they are the dupes of the devil.

Rivers and fountains, as in verse 10 are types of truth, for flowing water is pure, or "living". These will be destroyed; the truth will be set aside, and all the world will believe the lie *(II Thess. 2:10)*. Then will come the great predicted famine of the Word of God *(Amos 8:11-13)*.

FOURTH TRUMPET

"And the fourth angel sounded and the third part of the sun was smitten, and the third part of the moon and the third part of the stars" *(vs. 12)*.

There is no reason why this should not be literal. When God withdraws a third part of the sun, moon and stars as to light and heart, it will affect all manner of life on the earth. It will seem as though the day never fully dawns, and night comes on without the day having attained its full. People will rise and wait for the day, but it does not come. How terrible! Nothing will grow properly and ripen without the full light and heat of the sun. God will plunge this thankless world into a state of famine that will be appalling. I know in writing this, that men do not believe God will do such things. But God will do what He has said, so let us look at Isaiah 13:9-11. We quote in full. "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of Heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible". This is a plain statement—God will punish the world for its sin, and terrible will be the day that God arises and is angry.

But let none think that God delights in judgment. That is His strange work, but He delighteth in mercy. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God for He will abundantly pardon" *(Is. 55:7)*.

THE FOUNTAIN AND THE BROKEN CISTERNS

SERMON BY REV. I. S. PROKANOFF, *Leningrad, Russia.*

"For my people have committed two evils; they have forsaken me, the fountain of living waters, *and* hewed them out cisterns, broken cisterns, that can hold no water" *(Jer. 2:13)*.

Our text treats on two kinds of evil, which were done by the people of Israel. We will consider these two kinds of evil and their consequences.

The first evil was that they had forsaken God, "The Fountain of living water". The second evil was that they hewed cisterns, that could hold no water. Now let us consider both the fountain that the people of Israel had forsaken, and the broken cisterns, which they hewed, as we may find a lesson in it.

Now picture yourself a powerful, broad and deep river. On both banks of that river there are settlements of people, who draw benefit from that abundant watercourse. But, suddenly, we see these people moving to the interior of the country and making for themselves cisterns, that are broken and can not contain water; these people have left the river which supplied them with good water.

What should we say about these people? Nothing, except that they are very foolish: so foolish that they have no equal in the whole world. That act would be foolish on the part of these people in the physical realm. But what would be considered foolish in our physical life, can also happen in our spiritual life, and the Prophet declares in the Name of the Lord, that such was the case in the life of God's people, Israel. They wandered away from the Fountain of living waters and hewed out for themselves broken cisterns.

How must we understand this? God is in Himself the Source of all grace and of all gifts needful for maintaining life among His creatures. The living water, of which He is the Source, means the power of the Spirit emanating from His Word, the Word of the Living God. During the first centuries of its history, the people of Israel drew from the Holy Scriptures the spiritual water required for sustaining life.

However, about the time of the prophets, Isaiah, Jeremiah, and others, there were formed some parties in Israel, which chose for themselves peculiar prophets to suit their taste. When we read Jeremiah, Ezekiel, and other prophets, we find rebukes addressed to these lying prophets. They gave up God's Word, and began to teach human doctrines, which proved to be like broken cisterns and could hold no water.

If that had happened only in the Old Testament, one might say that this has no reference to us, but, alas, we see the same phenomenon in the period of the New Testament. God opened up a wonderful and powerful river of living water in the teaching of our Saviour Jesus Christ, and this river was sufficient for the need of all mankind. But in the very first centuries of Christianity there arose groups, which, though professing Christianity, created human doctrines, such as gnosticism and others. All these doctrines would practically present to our view those broken cisterns, not capable of holding the living water of Christ's teaching.

And still more interesting: That which was in the dawn of Christianity, can be observed even now. There are now many groups and even whole congregations, who depart from the simplicity of the Gospel message, who create their own peculiar doctrines, often founded on philosophy, and thus represent broken containers, not holding water.

When we see, that the same sad turn of mind, which occurred in the life of Israel, which was repeated in the first centuries of the Christian era, and which is again observed in our days, we must give it the needful attention, study it thoroughly, and take it to heart. We will now try to answer a few questions.

I. WHAT DO MEN LOSE, WHEN THEY DEPART FROM THE FOUNTAIN OF LIVING WATERS, WHICH IS FOUND IN GOD HIMSELF?

In order to answer this question, we must depict the nature of this wonderful fountain of God's Word. The chief merit of a fountain is measured by the amount of moisture, that is of quickening water which it supplies. The Word of God is the Water of Life, and as such—

1. It Creates Life.

We know that there is no life in a dry desert, but if in that desert a powerful river will be formed, then it will evoke a variety of life. Down in the bed of that river different aquatic plants and weeds will spring up; in the swift current of the river all kinds of fish will swarm and teem; on the banks of the river, rich vegetation will appear: grasses, flowers, shrubs, shady trees and so on; wherever there is a well of water, there is life. And the larger the spring, the greater is the life which it evokes.

The same thing is called forth by the fountain of God's Word in our spiritual life. A man by himself is dead in trespasses and sins. He cannot bring about any good work, even when he tries to. The Word of God reproves him of his sins and transgressions; then a man begins to be convicted of his guilt before God, he comes to Him for forgiveness and obtains it, and with the forgiveness he receives the earnest of the Holy Spirit, which creates in him a new life. This is the new birth. It is only after this that a man begins to experience the breath of a real spiritual life, and is enabled to a life of good works.

2. The Fountain of God's Word Quickens and Sustains the Weakening Life.

In the scorching heat of a summer sun in a wilderness, a man gets exhausted, his strength fails, and he feels the parching thirst. If he happens to find a spring of water, his strength returns, he is refreshed, and a man acquires power to do a work that he was unable to do before he had quenched his thirst. This happens with our physical thirst, but the same thing is being done by the fountain of God in relation to our spiritual nature. In travelling through the desert of life a man gets tired, disappointed, he feels homesick after a better life. Then when a man comes to the spring of God's Word, he finds the solutions of those questions which tormented him, his soul's thirst is quenched, his strength renewed and with a new vigor, he has not experienced before, he goes on refreshed on life's journey.

3. The Fountain of God Has a Healing Power.

We know that people are undergoing a treatment with mineral waters. They take baths or other treatments and they feel a re-

lief from the illness they were afflicted with. Is not the effect of God's Word similar? Here is a man afflicted by doubts. In entering upon the study of the Word and penetrating into the depths of Christ's teaching, he realizes how his doubts give way and instead, a flame of fervent faith takes place of them in his heart.

Here is a man who undergoes an inward temptation. He comes to the Fount of the Word; the powerful flow of God's grace enters his heart and he receives victory over his temptation. How many sick people came to the place where the powerful words of our Lord were heard, and all of them were healed. And in our time there are many souls who can witness from personal experience, that they were suffering from different ailments, but were healed, when they were immersed into the fountain of God's Word.

4. The Fountain of God Is a Motive Power.

Have you thought what a motive power is in water? The waters carry powerful ships. Streams and waterfalls generate power to run big factories and industrial plants. The river of God's Word is an efficient motive power in the moral world with mankind. Great feats were achieved by God's prophets and apostles of old, when they were inspired by God's truth. Similarly in our days, every inspiration to good, and every act in a holy life is achieved by the elevating power of God's revealed truth. Being moved by that power, men nowadays receive inspiration for acts of self-denial and heroism and find their joy in giving up their lives and in suffering for Christ's sake. Yes, God's Word is a great motive power.

5. God's Fountain Is a Cleansing Power.

We know that water has a washing faculty and refreshes and purifies the human body. In Sicily there is a river which has the peculiarity of making white any article sunk in its bed, as it covers it with some white layer. The Word of God does the same thing. It shows a man every spot and dust, it exposes his sins and errors which imperil his life and it leads to the cleansing power of Christ's Blood, after which the soul is washed whiter than snow.

What great bliss for a man results from being washed in that fount! On the other hand how great is the loss of a soul which is severed from God's fountain! He is then cut off from the source of all spiritual health, from quenching his thirst, from healing, from cleansing, and from that mighty motive power. Such a man's life rushes down to ruin and finally to death.

II. WHAT DOES A MAN GAIN IF HE FORSAKES GOD'S FOUNTAIN AND HEWS IN HIS SPIRITUAL LIFE HIS OWN CISTERNS; DOCTRINES OF HIS OWN MAKE?

My answer to this will be a negative one. In building his own cisterns, a man not only ceases to gain, but loses much. Let us look closer into the question. First of all what must we understand under cisterns? Different containers of water are mostly artificial. They can be different kinds of ponds, or reservoirs. Our text speaks of cisterns which have no inflow from any spring, consequently these cisterns are not alimented from clear springs, but from rain water and are therefore often getting dry. For the rest, even if they should happen to be filled occasionally, they soon give out the water, being broken cisterns.

What is the nature of these cisterns, we know? First, of all, there is no life in them. Did you happen to walk by a pond with no running water flowing through it? What did you notice there? You saw the surface of that pond covered with leaves and green vegetation, peculiar to stagnant water. What does it betoken? It shows that as there is no inflow or running water, such a pond is doomed to stagnation and decay. Fish must die out in such ponds.

Now look at an aquarium. What a beautiful picture it displays! A transparent vase or tank with water and fishes, gold fishes or aquatic animals. But if we stop renewing water at regular times, the little fishes will die one after another, and, may be, after a week not one will be left. This indicates that, although the container may not be broken, it cannot preserve life, as it has no inflow of fresh water.

All societies and churches and also individual hearts, if they are converted into such stagnant ponds, drifting into such human doctrines, and being carried away from the simplicity of the Gospel, gradually cool off, fall asleep, stiffen and die.

There are many human teachings, but they cannot regenerate the individual. They can give a measure of information and in a degree develop the intellect, but they are not able to "breathe the breath of life" into a spiritually dead soul as the Gospel does. It is evident, therefore, that they are not able to nourish and sustain such spiritual life, where it is born.

A man could not and would not quench his thirst in a cistern of stagnant water. Instead of quenching his thirst, he can aggravate his plight. No one will bathe either in pools without inflow of fresh water, because, instead of being washed, one will only be polluted. In those doctrines of men, one cannot attain true purity, as they are blended with harmful elements of different false doctrines.

A man would scarcely wish to take a bath for health's sake in a pool of stagnant water, because, not only will it be ineffective for his cure, but it can only aggravate his sickness. Human doctrines are powerless to create conditions favorable for a healthy growth in the spiritual life. Their adepts lapse into a moral inertia, reckon time on one spot, instead of making progress and ultimately deserve the name of dry bones, without a sign of life.

In the preceding paragraph we spoke of those containers of water, which were not alimented from a spring, although not always broken. Now we will consider those that are broken.

III. BROKEN CISTERNS OR VESSELS.

1. Good Broken Vessels and

2. Bad Broken Vessels or Cisterns.

A good broken vessel is one which is in constant connection with the source of living water. Such are the contrite hearts where "self" is given up, pride is broken, and their vainglory cast into the dust. Such vessels are good, because they are channels which supply the quickening water from the source and irrigate the plowed fields. In this meaning, it is good that the vessel should be broken, because it fulfills an important function. Let us remember the well-known song:

"Oh, to be nothing, nothing!
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.
Emptied that he might fill me,
As forth to His service I go;
Broken, so that unhindered
His life through me might flow."

Our text deals with broken cisterns, which receive no supply of running water, not being connected with the source. What can be said about such cisterns? That they are bad cisterns or vessels.

If you fill such a vessel, the water will flow out through the cracks, and as the supply will not be renewed, the empty container will only reveal mire, clay and filth.

Such cisterns offer a very sad sight. Such vessels figure as those hearts, which are out of communion with the Lord and which, on hearing God's Word, do not retain it in their memory, or, who in memorizing it, cannot practice it. They retain only a bitter sediment of disappointment and of dissatisfaction. These are hearts that are soured and bewildered; they have lost their way.

What causes vessels to be broken? With the material vessels, this happens from shocks from the outside or the inside. Human hearts get broken from the different shocks caused by the different tempests of life. Oh, how numerous are these shocks! During the last years the tempests that were raging, were, famine, war, epidemics, devastations and such like. Millions of souls were the victims of those shocks and are now suffering from the consequences.

Through all times and centuries we have the ravages, caused by the winds of men's doctrines, which St. Paul mentions. These are winds of doubt and unbelief and others. How many people

we have about us who are groaning under their doubts! Very frequently we may hear such words, "You are happy, because you can believe, but I cannot believe. I suffer agony, but I can't help it".

There are also sufferings caused by errors or thoughtless actions. I have recently heard of a person, who suffers greatly through a mistake which she made in her life. But most of those broken hearts are those, who are such in consequence of blows caused by sin and temptation.

Have you met with people, on whose behalf the best hopes were nourished, when they were young, but who in their maturer years proved to be lost characters? Certainly you must have met with such people, because they are numerous. Why did this happen? Because they chose the path of sin and excess; they were wounded and their lives were wrecked.

But, did you also see that class of people, who appear to live a correct life? But try to let them speak frankly, and you will hear a confession of melancholy and of an inward agony. Under the outward cover of calmness and reserve, a heart is hidden which is broken and enslaved by secret sin. They speak out freely: "Yes, indeed, I am hit, and wounded by the power of sin and my soul is miserable".

If one could photograph by some new process, the soul's condition of some people, we would see many broken hearts and souls, and many wrecked hopes and attempts. I am also certain, that many a soul, whom these words may reach, will have to say, if sincere: "That is exactly my own condition. I offer the sight of such a broken vessel, in the truest sense of the word, because there is no connection and no communion between me and that blessed Fountain of life". And this is the anxious question that will escape the lips of such a person:

"What am I to do, if I am like that broken vessel? How can I improve my condition"?

Happily, there is a possibility of a thorough reform for a broken vessel, even if it is broken to shreds. Do you know what people do with a broken piece of earthenware? They break it to smaller fragments and grind it to powder, until it is reduced to a mass, like clay. Then they fashion it, and set it in a furnace, and a perfect new vessel, without a flaw is obtained. The Lord can perform that same work with a broken heart.

For this purpose you must beseech the Lord and tell him: "My heart is broken, and it has great fissures. I beseech thee to reform it. I give it up to Thee. Grind it to a shape pleasing to Thee; heat it with the fire of Thy Holy Spirit and grant, that I might be made into a new perfect vessel, retaining Thy Word and giving it out to others".

Then you will become "A new creature in Christ", you will be "born again", and you will be a new man, with new feelings, new aspirations and new hopes. Having been made a new vessel, you must come under the Divine Fountain, that the lifting water might fill you to overflowing, and that it might through you water the ground which surrounds you.

Then you will become, what you asked to be and what the Saviour wants you to be. Firstly, from a broken vessel, you will be made whole, and, secondly, you will be in a living contact with the Fountain of quickening water in God and thus will be enabled not only to contain water, yourself, but also serve as a channel to convey that quickening water to the deserts of the world.

This is what the Lord expects from each one of us.

EVOLUTION OR THE BIBLE

Which will stand the test?

O. R. PALMER

The attention of the whole country has been called to the trial of a young man, indicted under the laws of the State of Tennessee, for teaching that man is descended from a lower order of animals, thus denying the story of Divine creation, as taught in the Bible.

This trial has brought out legal giants contending vigorously for the theory of evolution, saying scientific research had proven the Bible account to be untrustworthy and that freedom of thought was on trial. Those who held contrary views have been held up to ridicule under such terms as "ignoramus," "religious fools," and "bigots."

A Changing World

That this world of ours is a changing one, with minute relations in the processes of life, and improvement in customs and progress in knowledge, we would not attempt to deny. We have no controversy with true science, but evolutionists can make no valid claims to being scientists, if we are to believe the teachings of some of the leading scientists of the world. Take, for instance, this statement, "Man, monkey and apes came from a common mammalia," or the statement of Harry Emerson Fosdick in the "Ladies' Home Journal," September, 1925, "The last serious scientific opposition to evolution has disappeared." They both seem quite absurd in the face of what is required to make a thing scientific. Mr. Fosdick's further writing throws light on the situation. He says:

"The *hypothesis* (ital. ours) that separate species came into existence by descent, branching off from older and simpler forms, until all life, like a tree, goes back to some unicellular beginning, is as much *taken for granted* among scientists as is the new astronomy or the law-abiding nature of the universe."

But it is this **taking things for granted,** and calling an **hypothesis** scientific, which causes all their arguments to fall to the ground. An hypothesis is a state of things **assumed** as a basis of reasoning, and may be only an ill-supported theory. It cannot be called scientific until it is based on **exact** and **comprehensive knowledge.** The doctrine of evolution, therefore, cannot be called scientific, according to their own statements.

The Claims of Evolutionists

We mention some of the outstanding claims of evolutionists which they use to support their hypothesis. Again we quote from the same writer in the "Ladies' Home Journal," September, 1925, under the caption, "Paleontology, or the Study of the Remains of Extinct Life":

"The geological strata in their chronological arrangement are well known, and through the fossilated remains we can confidently trace the gradual ascent of life from simple to more complicated forms. The evolutionary development of horse, camel, elephant, crocodile, and cuttle-fish is remarkably clear. The development of creatures like birds and bats is much more difficult to trace. The fossilated history of man is between the two, *with gaps still waiting to be filled* (ital. ours). But as new facts in this realm are discovered, they are like locks, and evolution is the key that fits every one."

We would merely say in passing on to summarize the claims put forth for the theory, that the horse is still a horse, the ox an ox, the monkey a monkey, and man, however degraded, a man. If man has branched off from an ape ancestry, why do apes in transition all disappear during the time of human history? The law of God is **"after his kind."** Cultivation may improve species, but it does not change them. Evolution does not and cannot bridge the chasm.

The Credulity of Mankind

Some of the advocates of evolution think it makes a large draught on the credulity of men to believe the story of creation as recorded in the Bible. It takes, however, a much larger draught of credulity to believe their theory, which is so utterly untenable and unscientific.

We quote from Dr. Hendrik Van Loon in "The Story of Mankind":

"In the beginning, the planet upon which we now live was (as far as we now know) a large ball of flaming matter, a tiny cloud of smoke in the endless ocean of space. Gradually, in the course of millions of years, the surface burned itself out, and was covered with a thin layer of rocks. Upon these lifeless rocks the rain descended in endless torrents," etc.

Note the writer says "as far as we know" and "in the beginning," but he does not undertake to tell us when, where, or who was **the source of that beginning,** of the flaming matter, or the

torrents of rain. The only record we have is that given in the Bible. "In the beginning God." The writer has no solution. He has only an hypothesis, which we have already explained to be an **assumed reason**, and not demonstrated as a fact.

Again the same writer says, "Then one day the great wonder *happened* (ital. ours). What had been *dead* gave birth to *life.*" What scientist would risk his reputation on such a statement as this? There is no such thing as spontaneous generation, or the *dead giving birth to the living.* There must always be pre-existent life from which life is generated. It can come in no other way. If God did not create it, how did it come into existence?

Following out this statement the writer goes on to say:

"The *first living cell* floated upon the waters of the sea. For millions of years it drifted aimlessly with the currents. But during all that time it was developing certain habits that it might survive more easily upon the inhospitable earth."

It is, however, a well-known scientific fact that **living cells** could not **survive by themselves** for millions of years, **nor live in inhospitable surroundings.** And yet teaching of this kind is being given to the youth of our land as facts, and the claim made for it that it is scientific.

We turn from this text book of the schools to the one by H. G. Wells called "A Short History of the World."

Mr. Wells says: "Many scientific men have *speculated* (ital. ours) about the first beginning of life and their speculations are often of great interest, but there is *absolutely no definite knowledge* and no convincing *guess* yet of the way in which life began."

We are glad Mr. Wells has so well set forth the weakness of those who follow his school of thought. This speculation, however, is the result of turning from the revelation of God *(Is. 8:20; I Tim. 6:20; Rom. 1:21,22).* It leaves us in the quagmires of the vain reasoning and guesses of men.

We will not attempt to quote further from the writings of these authors, but seek briefly to sum up some of the claims of evolutionists.

They say among the rocks are found fossil remains of all sorts of animals, some of them, forms now extinct; the oldest and simplest forms being found in the oldest layers of rocks. This is cited as proof that the simplest forms are the oldest, and they believe the more complex forms developed from them.

That the flints, arrow heads, and pottery found in gravel beds show man's great antiquity.

That resemblance of structure, as the arms of men and apes, the four legs of quadrupeds, the wings of birds, all constructed on the same plan, but altered to suit their various functions, indicate common origin.

That nearly all mammals have the same number of neck bones.

That the eyes of the lamprey are moved by six muscles corresponding with the muscles which control the human eye.

That pistils, stamens and petals of flowers simulating modified leaves arranged in a spire and insects like the moth, beetles and lobsters having the same number of segments show conveyance from a single source.

The individual animal in embryonic development passes through temporary stages which are similar to permanent forms in lower orders in the same group. They think these forms were possessed by the ancestors of these animals in the course of their evolution.

Because the young of all animals resemble one another in the embryonic state, and such resemblance is found in man, it is claimed that man must have evolved from lower orders.

That there remain in man a few elementary muscles for twitching the skin or moving the scalp, and as animals have these muscles, they point to a brute ancestry.

That some diseases are common to both animals and man.

That the appendix of man is said to be a remnant of the longer and more complete appendix of animals.

The finding of bones on the isle of Java in 1891, consisting of an imperfect cranium, a femur (thigh bone) bearing evidence of prolonged disease, and a molar tooth, are adduced as evidence, and given the name of Pithecanthropus erectus, the missing link.

In the Piltdown skull discovered in 1912, from which there was built up something essentially monkey like, with receding forehead, projecting brows and a gorilla-like lower jaw, they claim still further proof.

Against the Claims of Evolution

FIRST—The teaching of well-known Scientists concerning the theory:

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data."—*Prof. Tyndall.*

"Man is the sole specimen of his genus and the sole representative of his species."—*Prof. Owen.*

"No remains of intermediate forms are yet known to science. Man's earliest state was his best."—*Sir J. W. Dawson.*

And this is supported by four facts: The great superiority of brain; extreme longevity of life; great stature; and great muscular power of man, all of which utterly excludes the evolutionary theory that man at first was of a very inferior and low type.

"I am one of those who believe that at present there is no evidence whatever for us that mankind sprang originally from any more than a single pair."—*Prof. Huxley.*

"I have no doubt that all the races of men are descended from a single primitive stock."—*Darwin.*

SECOND—There is no way of proving the antiquity of flints or pottery found in gravel beds. Floods or earthquakes may have shifted them, and their age periods are indefinite.

THIRD—Geology shows different species at different periods of the world's history, but does not show transition from one species to another, and if men had been living at the time there would be plenty of evidence.

Let us listen to another Scientist, and this time the well-known Hugh Miller. He says: "As we pass from one form to another we are introduced to a **new order** of all the vertebrata. FISHES RANK LOWEST, AND IN GEOLOGICAL HISTORY APPEAR FIRST. THEY DIFFER VERY MUCH, SOME NEARLY AS HIGH AS REPTILES. WE WOULD NATURALLY EXPECT TO FIND *LOWER ORDERS OF FISH TO PASS INTO HIGHER* AND *TAKE PRECEDENCE* OF THE HIGHER *IN POINT OF TIME.* (Capitals ours.) IF FISH MAKE THEIR APPEARANCE, NOT IN THEIR *LEAST PERFECT,* BUT *IN THEIR MOST PERFECT STATE,* NOT IN THEIR NEAREST APPROACH *TO THE WORM,* BUT IN *THEIR APPROACH TO THE REPTILE,* THERE IS NO PROGRESS, AND *THE ARGUMENT OF EVOLUTION FAILS.*

"THE RECORD OF THE ROCKS SHOWS NOTHING OF *THE EVOLUTION OF THE HIGHER FORMS FROM THE LOWER FORMS.* BOTH *NATURE* AND *REVELATION* PROCLAIM IT AS AN INVIOLABLE LAW THAT *LIKE PRODUCES LIKE.*"

The same author says: "IT IS A GEOLOGICAL FACT THAT FISH OF *THE HIGHEST ORDER* APPEAR *FIRST* ON THE STAGE, AND THAT THEY OCCUPY THE SAME LEVEL DURING FIVE SUCCESSIVE FORMATIONS."

Charles Darwin, in "Life and Letters," says: "There are two or three million species on earth. It must be said, in spite of the efforts of observers, *not one change of species to another is on record.*"

FOURTH—In reference to the missing link, Pithecanthropus erectus, Rudolph Virchow, President of International Congress of Zoologists, said:

"As they (the bones) were picked up so far apart (sixteen yards), there was no evidence that they ever formed part of the same creature. It was still less possible to characterize such a compound of two creatures, since the thigh bone was a man's thigh bone and the brain pan belonged to a chimpanzee or gibbon."

As the different parts were found sixteen yards apart, and the age of the skull cap and thigh bone is unknown, such a find as this cannot be called scientific knowledge.

Concerning the Piltdown skull, Professor Keith says the building up of the skull was done in open defiance of all that scientists know about skulls. He found the brain to be about one-third more than given credit for, and large enough for a modern man.

The Unity of the Human Race

There are many things which prove the unity of the human race, the accuracy of the Divine narrative and that man was made in the image and likeness of God rather than being a product of the jungle:

Life must have an origin, as it does not come spontaneously. How and where did it begin unless God created it?

Man differs from every other creature in possessing mental faculties, a capability of knowing God, a conscience, even though defiled, and a hope of immortality.

Everywhere, in all nations and under all conditions, men are of erect stature. They never go on all fours.

They all possess organs of speech and the power of singing. No animals can do this.

They are slower of growth than other animals and slower in arriving at puberty.

All races, however degraded, have the same period of bringing offspring into the world, they produce relatively the same number of children, and are subject to the same diseases.

There is a minute correspondence of over two hundred bones in the body, in the number of teeth, and the peculiarity of shedding them, which is different from all other animals.

They are alike in the articulation of the head with the spinal column.

They all possess two hands.

They all have smooth skins on the body and heads covered with hair.

All races have the same number and arrangement of muscles in every part of the body, the digestive and other organs.

They are capable of living in all climates and on all kinds of food.

The Accuracy of the Bible Narrative

Because of the general interest in the accuracy of the Bible narrative we take up some of the questions concerning it which were sneeringly referred to at the trial and by others.

While the Bible was not written as a book of science, it is scientific because it is true, and all truth must be scientific.

Let us look at some portions of the Bible narrative which men are ever trying to discredit.

CREATION

Take, for instance, the creation of the world. There is a thought among many that the Bible teaches the world was created in six days of 24 hours each, and about six thousand years ago. Nowhere does the Bible teach this. It teaches that God made the world into its present form in six days *(Exod. 20:11)*, but creation and making are two distinct things, as is shown in Genesis 2:3, where it says: "God **created** and **made.**" The creation of the world is given us in Genesis 1:1, and refers to a dateless past. It might have been millions of years ago, with long spaces of time between the first and second, or the second and third verses of the first chapter of Genesis. The account is entirely scientific and gives ample scope for all geologic ages. The teaching in Isaiah 45:18, "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else," implies that the world was not created void or a waste. It became so afterward *(Gen. 1:2)*. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." The account tells of its remaking or replenishing *(Gen. 1:28)*, and the oversight which was committed to Adam is given Genesis 1:3 on.

THE SUN

But was there no sun before the fourth day? Evidently, but its light was diffused by vapor. The account in Genesis 1:14-19 does not say that God created the sun at that time. He set the lights in their present order, and the sun shone forth in an unclouded sky.

MAN

But what about the different narratives concerning the formation of man in the first and second chapters? Instead of this being a contradiction, it shows the unity of the Book, its Divine character and that God's hand is in the superstructure. A peculiar phrase is found in Genesis 2:4: "These are the generations of the heavens and of the earth;" and in other places, "This is the book of the generations of Adam" *(Gen. 5:1)*; "These are the generations of Noah" *(Gen. 6:9)*; "these are the generations of the sons of Noah" *(Gen. 10:1)*, etc.

Every time the words quoted above are used it shows that what is told afterward has been mentioned before. The first account is brief, but after the word "generations" a fuller account is given. Adam is mentioned before his generations in full are given. So are Noah and his sons. If this is characteristic, it is absolutely essential in the unity of the Book that a brief mention should be made of the creation of man *(Gen. 1:26)* before the fuller account which follows after the mention of "The generations of the heavens and of the earth" *(Gen. 2:3)*. This is but an added link in the chain to prove the Divine inspiration of the Bible.

A FLAT EARTH

Does the Bible teach the earth is flat? Far from it. The Bible says:

"It is He that sitteth upon the **circle of the earth**" *(Is. 40:21)*.

"He stretcheth out the north over the empty place and **hangeth the earth upon nothing**" *(Job 26:7)*.

Can anything be more scientific than these statements that the earth is round and that it is hung in space?

CAIN'S WIFE

But where did Cain get his wife, or find men enough to build a city?

Cain evidently married his sister, of which he must have had many, although not mentioned by name. Adam "begat sons and daughters" *(Gen. 5:4)*. To marry his sister, before the degeneration of mankind, would be allowable. Adam lived one-seventh of the time of the history of the whole human race, and if the rate of increase was equal then to what it is now, there would have been millions of people living in the world at the time of Adam's death.

WHAT ABOUT THE STORY OF THE FLOOD?

The flood was a judgment for sin, and the plain teaching of the Bible is that all the living perished at that time, with the exception of Noah and his family, with the animals taken into the Ark.

"Every man," "under the heaven," "from the face of the earth." It also teaches that after the flood the "whole earth overspread" by the sons of Noah *(Gen. 9:19)*, and history corroborates the statement, for all our known history has its mould in Genesis 9:25-27.

Tradition corroborates the flood among Mexicans, Chinese and Persians.

The spade also gives melancholy proof of the correctness of the narrative. Animals perished in large numbers, and the earth was their sepulcher. Many species are now extinct. Had these animals died the common death, their bones would have been gnawed by scavengers or dissolved by the air. The earth tells a different tale, for discoveries show how young and old perished together, beasts of prey and beasts of the field, all in a sudden destruction which slew and buried them. Fragments of bones are found which were driven into crevices of rocks by a terrible convulsion of nature, and the bones of the fleeter footed animals, running to escape the flood, are found on the highest elevations.

JOSHUA'S LONG DAY

The story of the sun standing still has long been the butt of ridicule among skeptics and is deemed by them to be utterly unscientific. They say, does not the sun always stand still, and the earth move? How absurd, then, to command the sun to stand still! The meaning of the words "stand still," translated from

Hebrew, means to be **silent** or remain **inactive.** If the sun became inactive through the command of Joshua it would cease its action upon the earth, and this would produce exactly what we have recorded—a long day.

Greece, Egypt and China all have records of a long day.

Other proofs can be given if necessary to show the Bible account to be absolutely trustworthy. He who made nature's laws can easily change or unmake them.

THE STORY OF JONAH

The word translated whale in the New Testament means huge fish, and if, as recorded in Jonah, the Lord "prepared a great fish," could He not prepare one equal to the occasion? Is not our God a God of miracles? Did He not create the universe, bring Adam into existence, give Abraham a child when he was a hundred years old, send His Son Jesus to be born of a virgin? When we leave out the miraculous we leave out God and all our hope beyond the grave.

The contention, however, is between skeptics, and the Lord Jesus Himself *(Matt. 12:40)*. We have no issue with the Lord about this matter and believe it to be as stated. We are glad He has given this as a type of Himself, three days in the sepulcher, and also a type of the nation Israel, now swallowed up by the Gentiles *(Hos. 8:8)*, yet to be delivered *(Hos. 6:1-3)* and to become His evangelists to the Gentiles, as Jonah did.

In Conclusion

What is man? From whence did he come and what is the cause of his present sorrowful condition? Whither does he go? Evolution has no satisfactory answer to these questions, but the Bible narrative has, and it remains untarnished and unbroken amid all the assaults. It courts no favor and has nothing to fear from the wisdom of men. It tells us of man's fallen condition, throws on the screen the dark picture of sin and its result, tells what depraved intellects lead to *(Rom. 1:21,22)*, and warns of impending judgment *(Rom. 2)*. With it all love makes a way of escape and provides a Saviour in order that man may be brought into a place of fellowship with God with all the blessing and power which accompany and grow out of that fellowship.

Additional copies may be secured from O. R. PALMER, 2244 N. 29th St., Philadelphia.

THE MOVING ENERGY OF THE AGE

(Continued from page 3.)

ableness of unrighteousness," satan and his messengers mix the poison into the bread-stuff, and, the faith of thousands is being wrecked by destructive criticism. The apostasy is sweeping through the professing church with tremendous force and all the forces of the demon world are arrayed against the Church of Christ and the faith once for all delivered to the saints.

The groanings of creation under the bondage of corruption are becoming more and more manifest. Men are becoming more and more anxious to rid themselves of the curse pronounced by God upon man, woman, and the earth, upon the sin and fall of Adam. They are seeking in every imaginable way possible, by legislation, the enactment of human laws and by the adoption of other political platforms and principles, to bring about this earth's long predicted "Golden Age." What about the stirrings in the midst of labor? What about the tremendous upheaval and revolution in politics, with its loud heralded gospel, "A government for the people and by the people"? What about woman suffrage, that causes in the end of these long struggles, woman to throw aside her modesty and to plunge headlong into public affairs? Are these things not true indications of the fact that the peoples of this earth are trying to bring about this world's better day by self-effort?

What a powerful effort men do put forth to help themselves, and in all this how sadly they exclude God and His Christ? Sad indeed to see how man is seeking to get along without God. Of course sinful man never feels at home with God, but always tries to hide from Him, or, to make himself believe there is no God.

These secret yet mighty energies at work, with such a deceitful force, are indeed the energies of the mystery of iniquity, the workings of satan, the god of this age *(II Cor. 4:4; II Thess. 2)*.

They are moving on secretly at present under restraint, the true Church of Christ and the Holy Spirit, holding them in check. But very soon we believe the Lord will come and receive His Church to Himself, by rapturing her into His presence *(I Thess. 4:14-18)*.

When the Church is caught up to meet the Lord in the air, satan will be cast down to the earth, take possession of a man, deify himself and inaugurate the reign of the antichrist, the reign of lawlessness. This will be satan's masterpiece of deception, the "strong delusion," for he will work great miracles whereby the credulous will be deceived. It will be the last mighty form of satan's reincarnation, the anti-God, the anti-Christ and the anti-Holy Spirit. The antichrist will be full of blandishments, attractions, allurements, and activities which will all be put forth in the interests of human greatness and happiness. It will be satan's brief millennium, in which mankind will, by every art and artifice, be made happy *(Rev. 12:7-12; 13; II Thess. 2:3-12)*. Then satan will have full sway and godless, truth-rejecting, sinful man will deify himself, only to share the fruits of his own folly and to suffer the judgments of a righteous God.

After a brief period of the reign of the antichrist, Christ will return in power and glory, and the God of Heaven will set up His Kingdom among men, a Kingdom of righteousness and peace *(Dan. 2:44; Is. 2:1-4; 11:3-9; Rev. 11:15; Ps. 72; II Sam. 7:7:17; Luke 1:31-33)*. This will be the world's golden age, the day of the triumph of Truth and righteousness and peace. When the judgments of God are in the earth the inhabitants learn righteousness *(Is. 26:9)*.

THE BLESSINGS OF DISAPPOINTMENT

PERCY W. HEWARD

It is a privilege to be willing for the Lord's will. It is a delight to be glad in the Lord's will. The crossing of our natural inclinations may be precious pruning, with a view to "more fruit." The mortifying of "independence" is the **Lord's** victory over **our** self-will.

When David was not allowed to build a house for the Lord, he "prepared abundantly before his death," and Psalm **132** is beautiful. The Lord **"remembers"** all love to Him. When Moses was not allowed to enter into the land, he humbly owned his failure, but **rejoiced** to give Joshua a charge, that he might be strong and of a good courage. Love to the Lord never harbors murmuring, resentment, or envy;—that bitter "rottenness of the bones" *(Prov. 14:30)*. It is a **command** that believers should "In every thing give thanks." "No good thing" will the Lord withhold from them that walk uprightly.

Seeming disappointments test our love and our patience *(Prov. 24:10)*: they enlarge our prayer and our confidence in God: they prevent a habit of "our own way," which becomes a tyranny, miscalled "Freedom;" they prepare the Lord's own in the gracious use of the Holy Spirit, for the further trials of the last days: they help us to comfort others, and, reminding us that **THIS** is not our rest, to say from the heart, "Come, Lord Jesus." Shall we undervalue such blessings? Even a disappointed look dishonors His Name, and sullenness is ever unspiritual. Remorse cramps Godly repentance, and complaint cripples devoted activity. See God's hand in everything, and, learning His loving lessons in the Holy Spirit, look to Him for His guidance, and thank Him for His will, when its accompaniments are painful. Without the plough, the ground is harmed: without the knife, the tree is less fruitful: the splinter will not at all times work its way out. We need the pain, but the Refiner is our Father, and He **sits** to refine: He does not hurry the work, nor leave it untended. His love is beautiful: may our faith and love be stronger every day, for that is the true characteristic of His Blood-bought people, growing in grace.

Missionary Department

GENTILE SECTION

EATING GRASS SO MAY PREACH THE GOSPEL

Even unto this present hour we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling place *(I Cor. 4:11)*.

I never remember reading a text which more perfectly fits the physical condition of some of the missionaries now working in the rural districts of Russia. There the farming land is worked by men and women who live in small communities in the center of large plots of land. With seven lean years of famine, drought and the aftermath of a terrible war; with disease stalking arm-in-arm with the famine spectre, and they twain keeping company with death himself, it is no wonder the year 1925 finds many of these people still lacking food or possessing it in insufficient quantity for their need.

The bare-footed missionary, with ragged garments, his face pinched with want, is not an uncommon sight. But he does not stop preaching. His food is to preach the Gospel; his meat to do the will of Him that sent him forth. One missionary, writing of a recent famine condition in his district, ends the description with this: "For myself, I eat grass!"

Is it nothing to you, my brother, my sister, that in a land now starving for the Gospel there are men who have seen such a vision of the need that they will go hungry and naked, with no certain dwelling place, if they may still preach the Gospel to those who beg for it?

It is possible to reach these faithful ones with that which will supply them with better clothing and with food. Gifts may be sent for the purpose to the Russia Evangelization Society, 156 Fifth Avenue, New York City. This Society works in conjunction with the All-Russian Union of Evangelical Christians, which has its headquarters at Leningrad, Russia.—NORMAN J. SMITH.

AN URGENT APPEAL

Philippople, Bulgaria, Sept. 19th, 1925.

Six-thousand Refugee Families Coming into Bulgaria! Through lack of means they are braved all dangers.

The winter is coming. Bulgaria is anew before terrible trial. She has no resources to meet the great needs of the coming Refugees. It is officially stated that 6,000 Refugee families are now coming into Bulgaria!

Only He, who can work out the real meaning of this figure, will understand the financial embarrassment of the State.

The misery of these unfortunate Refugees is beyond all description. According to the words of Dr. Roumenoff, Director of the Refugee Department, the death-rate amongst the Refugees has reached 140 per thousand, while the death-rate amongst the citizens is only 35 per thousand. That is to say, it is five times more than the ordinary death-rate.

There are 20,000 children without parents. Only $6,00 per month will support one of them.

WHO WILL TAKE UPON HIMSELF THE RESPONSIBILITY OF THIS GREAT OFFENCE? WILL THEY HEAR, WILL THEY UNDERSTAND THIS; THERE, IN GENEVA?

We sent out this appeal to **YOU** in the full expectation that God will open the hearts of His stewards to respond generously and to help us feed and clothe these unfortunate people for whom Christ died.

MAY WE COUNT ON YOUR PRAYERS AND PRACTICAL HELP?

Very sincerely yours,
PAUL L. MISHKOFF, *Supt.*

A SPECIAL CALL—TO SAVE CHILDREN FROM DEATH

Philippople, Bulgaria, Sept. 7, 1925.

Deserted! Here is a case, the full history of which we can never tell, for poor little Ilia does not even know who his parents were; indeed, nothing whatever is known either of mother or father.

One would guess from his face that his history is in every way as sad as it can be. As a matter of fact the story of this boy is too terrible to write here. The fate of the Refugees is terrible—but what about their children, like Ilia? And we might multiply these cases indefinitely.

Alas! Their cries are especially poignant at this hard time. The very name motherless makes an unconscious appeal to most of us. What a pathetic picture it brings to our mind, if we will let it, of uncared for and neglected children! Can we deny such cases our sympathy and practical help? Their weak faces will plead with you better than I can do on their behalf.

Perhaps you can hold a little child's hand and help it up to the Door, thus bringing sunshine into the life of one destitute little

ILIA. THIS PHOTO WAS TAKEN BY MR. MISHKOFF HIMSELF

one. Give yourself the joy of feeling that you are helping a Refugee child. It will bring you happiness.

Imagine for a moment that one of these children was your own! Would you not wish some one to take its hand, and give it love and tender care and training?

The burden is a heavy one, and we need **YOUR** help. Please share the burden with us. I know you will help us, not only for the sake of the children, but for the sake of **HIM WHO** said: "It is not the will of your **FATHER** which is in Heaven that one of these little ones should perish."

Yours in His love and service,
PAUL L. MISHKOFF.

EPOCH-MAKING EVENT

Sept. 23, 1925.

To The Russia Evangelization Society,
156 Fifth Avenue,
New York City, U. S. America.

So great was the blessing attending our evangelistic meetings at the Military Hall in Philippople, conducted by the Rev. Paul L. Mishkoff, that it was decided to continue the campaign.

The last Sunday morning, at the Military Hall, was a scene to stir the hearts of God's children, a dense throng crowding up the aisles—into the very pulpit itself, and away into the rooms beyond. Never had this Hall witnessed anything even approaching such a sight.

It was a day of persistent rain, and many wondered what effect the adverse conditions would have on the attendance. Those whose faith faltered must have been rebuked as they approached the Hall, and found long queues of women and men and **young men** standing in the downpour waiting for the doors to open. The building was well filled a considerable time before the service began, and double more were turned away, because of the lack of room. Many who otherwise have attended no religious meetings came to the Hall.

So large were the crowds that gathered night by night in the Hall, and so large were the crowds that have been turned away, that a further venture of faith was decided upon, namely, the large circus to be taken for the remaining days.

Pastor Mishkoff's address on "Christians and Amusements" to an audience of over 1,200, will not easily be forgotten by those privileged to hear him. Dealing with a subject which everywhere arouses controversy, he fearlessly put before all professing Christians their responsibility toward their weaker brothers and sisters. From start to finish the audience listened spellbound to the arguments put before them; and when, at the close, an appeal was made for all those who were willing to sacrifice all "questionable amusements" for the sake of the souls for whom Christ died, to say "Yes", the assembly responded almost to a man. One of the leading citizens said: "That is the kind of preaching we need in these days".

At times a great silence falls upon the audience, and one believes that in these tense moments the great Ally of the preacher, The Holy Spirit, is operating upon their minds and hearts. Two men who decided to follow Christ, said they had not been in a church for over ten years. The Gospel message found them, and with many others they accepted the Saviour.

A gracious work is going on among the young people.

Pray for us, please, and remember this campaign.

Yours in His love and service,
Paul L. Mishkoff.

INTERESTING NEWS FROM ITALY

This interesting and informing communication, addressed to Mr. Palmer, has been in our possession for some time. Owing to the fact that we have had on hand, month by month, plenty of material from the mission field immediately represented by the magazine, we held it in reserve for a time when we could use it more freely and acceptably. We now share with our readers the most of the news it contains. Let us pray for these dear workers in Italy.—*Editor.*

Pila Sul Groniolo, Sestri, Levante, Ligure, Italy
March 20th, 1925.

Mr. Orson R. Palmer,
2244 N. 29th St.,
Phila., Pa.

DEAR BROTHER IN CHRIST:

Many thanks indeed for your labor and love in sending us the tract entitled, "Dead Flies", and samples of other nice and faithful tracts, also some idea of the Berachah Church of which you are its faithful under Shepherd. It really rejoices one's heart with thankfulness and praise to find such a faithful and living testimony in these days of terrible apostasy, materialism and worldliness. Our heart goes out to you and all your co-workers in His grace and the brethren and sisters in the Lord, who have gathered round you and have been given to you of the Lord.

SETTLED IN ITALY

I am afraid I cannot give you such an encouraging account of ourselves (My wife and I), and our work here. We are just private individuals, and belong to no society. I was born in India and labored there as an engineer on one of the railways till about 27 years ago when I retired because of ill health. We came to England, but after a couple years of experience there, had to seek a warmer climate. After giving our testimony, wandering about from place to place, settled in Italy, at Rapello, where we labored for 12 years, learning the language and getting to know the people, going on with preaching and teaching at the same time. But for the last two years we have taken up our abode in this part—about half an hour's railway journey from Rapello and one and three-quarter's from Genoa—large Seaport town.

MR. AND MRS. HERBERT AND THEIR WORK

Here there is another couple (Husband and wife), Mr. and Mrs. C. A. Herbert, who started the work about 10 years ago. They have labored in other parts of Italy before coming here. They are most earnest and faithful servants of the Lord. We together have the same spirit as yourself,—undenominational—receiving all children of God who truly love the Lord Jesus Christ in sincerity and truth. . . . .

THE WORK BESET WITH DIFFICULTIES

The work is beset with enormous difficulties, because of the power of the Roman Church and its political influence with the state. The liberty of religion and conscience is only in name. There are Protestant churches and the Waldensian which takes the lead, then there is the Wesleyan, Baptist, American and English and Salvation Army, also there is a very good work among the open brethren. This last is not contaminated with modernism and in bondage to ecclesiastical authority. The real work is rather living down prejudice and opposition of priestly intrigue among the people. It takes time, much patience and prayer of faith to go on in spite of the intense battle with the powers of darkness. While there is much outward religious form, there is gross infidelity. If it were not for the power of the Church and the different material advantages it provides through organization, the people would be socialists bordering Bolshevism. The fact that the church has much of the Gospel void of the Spirit, the difficulty is greater, for they always say, "We have the Gospel and we are Christians" and feel there is no need of anything different. Much of the work is rather individual, personal talks, helping if possible, those who are really in need. . . . . Bibles, Testaments, Gospels and tracts are continually given away, after long talks, then followed up by visiting if there is an open door, and the person takes up an independent position with regard to the priests and neighbors, for there is much fear of man, and suspicion of one another.

MANY BELIEVERS HERE

Notwithstanding all this, the Lord knows who are His and there are many real conversions, born of the Spirit, and a change of life. These would no longer enter any Roman Church. To them it would be going into the Temple of Baal. There are many gatherings all over Italy, in private houses and simple little halls. After being some years at Rapello, we have had the privilege of receiving many believers, brethren and sisters, and then invited to go to their scene of labors, to give our testimony. They are all mostly poor people, working for their living and testifying in their own center of abode. We have however to be careful not to admit too quickly the profession of conversion. The rumor is abroad that we are emissaries paid by our Government at home and we buy souls into the Protestant church, with the hope of turning the people away from being faithful citizens. Protestantism is to them an alien religion belonging to England, Germany and North America. It really takes a long time for the folk to understand the sincerity of motive, the object solely to save their souls and change their lives. The principal note with our friends and ourselves is to ever keep before our hearers the absolute importance of holiness, mortification of the flesh and a life of victory. Our hearers have ever to be reminded that it is not a change of religion, but it is a new life of power, sound mind and love, in contradistinction to ignorance and superstition, and evil life of hatred and malice, clothed in religious forms, thinking everything is all right. For this reason we feel thankful to see tracts, magazines, and books on these lines. The most important need of Church-goers is to call those who are constantly hearing sermons, and God's Word, to holiness and victory.

THANKFUL FOR SCRIPTURAL TESTIMONIES

We are thankful for such testimonies as the "Sunday School Times", "The Word of the Cross", "The Christ Life", "The King's Business", "Moody Bible Institute Monthly", "Keswick of England and America". Glad to see the start of the All Nation's Bible College, Beulah Hile, Upper Norwood, London S. E. 19. This last institution which stands on the Bible four-square, desires to send out missionaries, founded on the Truth. Some of the old societies which did well, are much contaminated with modernism. The Bible

College has no rich friends to back it up . . . . and it is just going on, having yet no pay for the grounds and building. The Indian Christian, Mr. Irvine Belgaum is doing a good and sound work, carrying on a work like the Bible League in England. The Bible Witness, Mr. Carter Hounslow is also standing for the Truth. . . . The Christian and Life of Faith also contain many good things. . . . .

A WORD ABOUT DAVID BARON

It is a great delight to know that you all are interested in the Jews. We have been also. Mr. David Baron of the Hebrew Testimony of London, and editor of "The Scattered Nation", and author of many books, some of the most spiritual expositions on prophecy, such as his book on "Zechariah", "Shepherd of Israel", "The Modern Jew", "The Servant of Jehovah", etc., has been very ill and was obliged to come abroad. He and his wife are staying at a Hotel in Sestri near by. He has been to see us several times. He seems to be over-burdened with work and care for his workers and flock in different parts, not over-burdened that he isn't resting in Him; he is truly at peace; but he is old and not strong. He and his wife have been doing the office work till just lately, without any burden to the mission. Now he has got a faithful helper.

Have just come across your beautiful book "Deliverance from the Penalty and Power of Sin". This is just what is needed. Am sorry it is not in Italian, but as we have no striking gift we try to distribute good books to our English friends and workers. . . . .

Thanking you again.

Yours in His Grace and Love,
HARRY FIGER.

A NEEDED VISION

"Lift up your eyes, and look on the fields that they are white already unto harvest" *(John 4:35, A.S.V.)*.

From the immediate context we learn that the disciples of Christ were almost wholly occupied with the satisfying of the material needs of the physical body. The Lord was busy dealing with the Samaritans who came to Him, upon hearing the testimony of the woman whom He had met at Jacob's well, and with whom He had dealt very faithfully in love and who had learned to know Him as a wonderful man, even the Messiah. He was intensely devoted to His mission and had His heart firmly set on finishing the work which the Father gave Him to do. In the midst of His busy occupation with these interested souls, the disciples bade Him eat. They could not appreciate His undying devotion to lost souls, they were too much occupied with the temporal and the material.

The spirit of worldliness and spiritual unconcern which the disciples manifested called forth the significant words quoted above. The Lord told His disciples, saying, "Lift up your eyes, and look on the fields, that they are white already unto harvest." The disciples lacked a spiritual vision of the need of the souls all about them, as well as of their spiritual hunger and desire for light and help from God. The fields were "white already unto harvest," but the disciples did not see and realize it. Their spiritual vision was dim and wanting, and they were slow to enter into the present opportunity for soul-winning and soul-saving. This clearly indicates the fact that they lacked a passion for souls and a sense of their responsibility toward the lost. The Lord desired that they should grasp the present opportunity and responsibility, and so told them to look upon the fields, that were already white unto harvest.

The same call comes to us as God's people to-day. The Lord of the harvest would have us see the fields that are white unto harvest. How important it is that we give heed to His words! The first step in the work of the world's evangelization is to look intelligently at the fields. An intelligent conception of the needs of the world and of the hungry hearts that are to be found everywhere in the foundation of all true Christian work; but how little Christians, as a rule, know or even think about the world in its darkness, sin and need. How few are really interested in the work of spreading the Gospel and evangelizing the world! Our own little family circle or our church absorbs our interest and is more to us than the millions who are perishing in utter darkness. Our vision is so limited that we can not see beyond the bounds of our own denomination, and millions and millions of dollars are being wasted in multiplying churches, simply because we feel that we should spread our particular sect, when nations abroad are without even a single messenger of the Cross and have never yet been given opportunity to even as much as hear about Christ and His glorious salvation. What selfishness! What guilt is ours! May the dear Lord enable us to see it, and may we get down on our faces before Him in real humble confession of our selfishness, neglect and sin and beseech Him to graciously deliver us from it.

Let us yield ourselves anew to the Lord and allow Him to take full possession of our hearts and lives. Then shall we be possessed with a passion and compassion for the lost and our hearts shall go out for them in sympathy and love. To be delivered from the miserable spell and power of selfishness that dims our vision to the world's need, we need to be filled with the Holy Spirit and to know in actual heart reality what it is for Christ to work in and through us mightily. This is the supreme need of every believer on the Lord Jesus Christ. Nothing else will do, nothing else can take the place of the fullness of the Holy Spirit. And the fullness of the Holy Spirit and power can only be really known in connection with real spiritual evangelism, and the more wide and faithful our witness-bearing, the more evident and manifest the Divine power will be.

Beloved, the fields are white unto harvest, the doors are open, the needs are urgent. Let us behold the fields and understand them. Let us cease by God's grace from simply looking upon the things of our own, and let us catch the vision of a dying, perishing world. Let us study the missionary enterprise under the burning light of the Holy Spirit, and the Lord will so write on our hearts the names of these people, and their needs, that we can not rest until we have done what we can to bring them the Gospel.

USE ME

"The death of a person, which might have been but was not prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible?" *(From Leaflet "Suppose".)*

Fill me with love, Lord Jesus,
Deep love for the lonely and lost;
Oh, fit me to seek and to save them—
For many are now tempest-tossed!

CHORUS

Use me, use me,
Use me, Master I pray;
Help me to save the lost ones:
Lord Jesus, use me to-day!

Give me Thy patience, now, Lord,
For those who are sunken in sin;
Oh, stir me with deeper devotion
To gather such wanderers in.

Give me Thy tender mercy
For those who may misunderstand;
To those who may hate and despise me,
May I lend a kind helping hand.

Millions of souls are dying
At home, and in lands far away;
"Come over and help us" they're calling:
Oh, send me, Lord Jesus, I pray.

What wilt Thou have me say, Lord?
Oh, where wilt Thou have me to go?
Fill me with a burning compassion,
And make me with joy to o'erflow.

(Mr.) F. Spencer Johnson.

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Prayer is the greatest force we can wield. God has given it to every Christian. There is a democracy in this matter. We may differ as to wealth, social position, education, native ability, inherent characteristics, but in this matter in exercising the greatest force that is at work to-day, we are on the same footing.—*Selected.*

"PUT SOMETHING IN"

A young lady said to her friend: "I cannot get interested in missions!" "No," replied her friend, "you can hardly expect to. It is just like getting interest in a bank. You have to put something in before you get any interest. And the more you put in—time, money, prayer—the more the interest grows."

Missionary Department

JEWISH SECTION

THE RADOST CENTER

Our readers will be interested, we feel certain, to read the information given in the article following, written by F. Spencer Johnson of England and entitled, "An Interesting Account of the Work at Radost and among the Jews". Mr. Johnson is quite intimately acquainted with the work at Radost and among the Jews there, as well as the work among the Jews in Warsaw, having been there several times during the past year or so for quite extended periods of time, and associating with the workers and helping along in the work. The article referred to above was written at Radost, in the very building occupied by the Bible school, as the reader will note. Surely the Lord has wrought a great work in this center during the past few years, and the future looks bright with prospect to the eye of faith.

As indicated in the November number of **"The European Harvest Field"**, we hope to make it a Bible Conference center where Pastors, Evangelists, and Christian workers can meet for spiritual strengthening and fellowship particularly during the summer months when the Bible Courses are not in session. It is admirably located for this, because of its proximity to Warsaw and the various countries before mentioned. At the present time there is no such Conference center in that section where Christians without reference to denomination or sect would feel free to gather. A very comfortable and much-needed Conference Hall might be erected for three or four thousand dollars. This would accommodate 400 people, including modest sleeping quarters and dining-room. Pastors and other Christian workers in remote Baltic and Balkan districts would especially welcome such a Conference center where they could come for spiritual nourishment and encouragement.

We aim to continue a loving ministry of relief to needy children of God, and will keep our friends informed as to how to send their gifts.

The present building on the property is in urgent need of repair and enlargement in order to take care of the growing student-body and the various phases of the work. There are approximately three acres of ground with several hundred different kinds of fruit trees which will be a help towards the maintenance of the work and provide ample room for whatever future buildings may be necessary.

Several thousand dollars are needed immediately to meet our obligations under God for the work, but we believe that He who has so definitely and marvelously led notwithstanding the hindrances of Satan, will, in answer to prayer, provide all that is necessary.

Our readers will take cognizance of the fact that a considerable amount of money is still needed to make full payment of the property now purchased, as well as to make the needed repairs and enlargement. We kindly ask our readers to read the above-mentioned account very prayerfully, and join us in earnest prayer that the Lord may lay it upon the hearts of His children to meet this urgent need for the glory of His Name. Let us pray earnestly and let us also respond to the Lord's leading. Please remember, here is an investment worth while.

All gifts for the needs for this center, or for the work of evangelization in Soviet Russia and Europe should be sent to **Edw. A. Steele, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.**, and will be gratefully received and used as from the Lord.

AN INTERESTING ACCOUNT OF THE WORK AT RADOST AND AMONG THE JEWS

—Radost, near Warsaw, Poland, Oct. 20, 1925

BELOVED FRIENDS IN THE LORD:

We are being kept busy day by day. So many repairs are needed, and various important matters require attention. The spirit of prayer is deepening, and there is a hunger after righteousness. Sisters Nina and Margaret exercise a quiet and gracious influence in the house. They need our prayers that their health may be maintained during the severe weather.

BROTHER HARMS A GOD-SENT MAN

We have had some very "Bolshevic" cold spells sent over from Moscow. Coal and wood, blankets and mattresses are needed. Students cannot sleep well on old dirty sacks of straw. Brother Harms works splendidly. Scarcely a week has passed since he strolled into the garden with his grip (containing all his possessions) as if he had suddenly dropped from the skies. After much prayer we have elected him—pro tem—as overseer of the property. Several of us had prayer with J——— to-day. He is willing to do whatever he can to keep the estate in good shape, and to work with Brother Harms in repairing various things that are needing attention. This is a great victory. Harms has made valuable suggestions regarding sanitary improvements. In fact he appears to be a God-sent man not only for ideas but for "hammer and nail theology", that does things without murmuring.

The estate is enclosed by a high, strong, wooden fence. There are between four and five thousand upright strips. Many of these are loose and in danger of being torn down for fire-wood by boys in the neighborhood. Harms has obeyed Isaiah 22; 23 to 25 and put "nails in a sure place". That is good Radost theology.

THE RADOST CENTER

On Sunday we had Hebrew Christians and young Jews visiting us. A sign of what the Lord intends to do with the house. As I am writing this in my fireless office with a big overcoat on, there are several Jews in the next room studying by a small lamp and making notes like Philadelphia lawyers. Think of it and don't forget we haven't **commenced business yet.** This "open house" finds fresh faces at the dining table every day and **please remember,** fresh appetites. Let all those who sit down to well spread tables think occasionally of these students, visitors, enquirers and others. Let the thinking go down into the pocket, and let the pocket-book solve the food problem in this corner of the Lord's vineyard where real self-denial is practiced with a smile of joyful praise. Moses Gitlin is wanted in Volynia, another "call" has come for him to go. The villages are ready to welcome him, but the hand of the Lord has directed his way to the old spot—the fruit farm of Radost. "This is the way, walk ye in it", has been the Divine command. Let us pray continuously that he may have strength and Divine wisdom to build up a center here in darkest Poland that will send the Gospel light not only into Russia, and among the Jews in Europe, but among many nations of the earth.

OPPOSITION MANIFESTED

The meetings in Warsaw where the young Jews have attended the preaching of the Gospel so eagerly are now facing much opposition. This time the attack comes from an unexpected quarter. A hater of the Jews is doing his best to close down the meetings. A petition is being taken round to the tenants in the building where the meetings are held. A large number of families dwell above and below the meeting room. Whether they can actually put a stop to the gatherings or merely lodge a complaint remains to be seen. But undoubtedly it is a call to **urgent and believing prayer** that the adversary shall be defeated in this cunning scheme to hinder the work of God. Will not the children of God take this to heart seriously without delay? Put a wall of fire by faith around this work. Stand against all the attacks of the foe in the name of the Lord Jesus, the Victor of Calvary. Our Lord is able to destroy the strategems of all hell.

I honestly believe that every dollar put into this property will yield a big per cent for the Kingdom of God.

Other Societies are erecting great and elaborate buildings. Large sums of money are being spent. May God bless all these efforts to win both Jew and Gentile in Central Europe. At the same time ponder over the proposition now in hand. An Estate (three acres) which would have captivated D. L. Moody, if he had seen it anywhere near Northfield. I can just imagine D. L. gazing at the rows and rows of beautiful fruit trees, and at the pine woods and surroundings, then I can hear him saying, "Well, I guess, here's tons of fruit to be gathered from this orchard, but **thousands of souls** (more precious fruit) for the Kingdom of God to be gathered through this school".

Yes, that is true, and as I take my occasional walks around the place my heart goes up to God in praise and adoration for what he is going to do in Poland. The powers of darkness may come rushing in like a flood. The Jews are not coming under the sound of the Gospel without fierce and hellish opposition. It must be so if we read God's word sincerely in the light of prophetic truth. Personally I am neither concerned nor surprised at the Satanic

attacks coming in a variety of ways. The command is quite clear. We are to lift up the standard against him.

The Cross is the power. Ever our faith means his overthrow. "The Lord God Omnipotent reigneth"! Hallelujah!

THE SAD STATE OF THE CHURCH

What troubles me is the awful state of the church—the coldness of the people of God—the indifference to what the Holy Spirit is doing before our very eyes. This is **the sin** that deserves the righteous judgment of God. How merciful He is! How long suffering and patient with us all! Is it not time we went once more to the 9th chapter of Daniel and prayed **that prayer** in the light of New Testament truth.

May the Holy Spirit fall upon us and arouse us. May the agony and bloody sweat of Calvary stir our dead souls into life. May our lack of real passion for souls drive us to our knees until we confess with shame our need of Divine power and heavenly love for dying souls. Get to work to-day. Cry to Him for Central Europe and the perishing millions. The time is short; soon we shall see Him face to face.

Yours in His happy service
(Signed) F. SPENCER JOHNSON.

A "TIMELY TOPIC"

THE BEST POINT OF CONTACT WITH ANY JEW FOR A CHRISTIAN WORKER

JOSEPH S. FLACKS

The question, "What is the best point of contact to approach a Jew with a view of arousing interest in him to listen to the claims of Jesus as Israel's Messiah" is often asked by Christians who have a love for God's chosen people and a desire to see them saved. It is impossible to answer that question satisfactorily in few words, because not all Jews have the same conception of the Messiah: Hence, every individual must be approached from a different angle and dealt with according to his view.

The Jewish world is divided into three classes now: Orthodox, Reformed (so-called) and Atheistic. The first are still in the majority, considering the Jew as a whole; but are in the minority in America; the second group may claim greater numbers as adherents but they have no hold upon the great masses of those who are in the transition—indifferent to orthodox Judaism, but not charmed by the barren hills of a Philosophical system synonymous with "Modernism" (so-called) in Christendom; the third class mentioned above may claim the greater following, but they too are without hold on the unsettled element who are out of the orthodox household and not in the reformed—they are drifting in the sea of indifference. In view of this state of the race, in America especially, it is impossible to suggest a positive, effective way of approach to a Jew generally.

But there is a general point of contact which will open the way for a free discussion of the subject the Christian desires to bring before his Jewish friend and it is a "timely topic" indeed: a "God-given" topic as found in Isaiah 62:11, "Behold: thy salvation cometh." It is a message of hope: and the Jewish heart is always filled with longing; and a message which holds out hope to the longing soul is always a charming subject to consider. The Commercial Jew (usually in the rank of reformed Judaism) longs for prosperity, but is constantly menaced by his envious competitors of other races; the Atheistic Jew (belonging usually to the working class and socialistically inclined) is longing for the emancipation from economic and political bondage; the orthodox Jew is like Simeon of old, "Waiting for the consolation of Israel"—the coming of the promised Messiah. A message of hope, therefore, will strike a responsive cord in any Jew. The present atheistic Jew hails from an orthodox household as a rule, and any Jew knows something of the Nation's hope and will readily lend his ear to the note of the text.

The message of the text will become more attractive when the verb is personified: reading, thy "Saviour" instead of thy "Salvation" cometh. We need not force the text in order to bring out that light. It is there. The word translated (correctly) "Thy Salvation" is in the Hebrew "Yishek" and is the root of the noun which gives us the name of the Lord which is "Yeshuah"—Jesus, in the English. Hence, the message to the Jew is, "Behold, your SAVIOUR cometh!" The Saviour, of course, brings salvation.

Three times in the text the word (Heb.) "Hinneh" "Behold" appears. That makes the text one of moment. As the Hebrew word "Selah" calls for a stop, a pause, the word "Hinneh" calls to the sleeping soul to Awake! Listen! Look! And indeed, no subject will ring so loud in the ear of any Jew as this—that his Saviour is coming, bringing salvation to the nation.

The topic is especially attractive because it is most timely in this, our day. It has always been timely with God, who is "not slack concerning His promises as some count slackness" and with whom "a thousand years are as one day;" but it was never so timely as now for men, because of the multiplied signs of the fulfilment of the promise in this day.

The Jew is alive with interest over current events and is studying the chart and watching the compass of Prophecy as never before. It is true that he is not taking the Prophets as seriously as his fore-bear did, believing all of the "Tanach"—old Testament—as the very Word of God, but considers the contents of the Book as the wisdom of the wise who had some "soullal" vision and were able to foresee (not by the aid of the Spirit) the culmination of the prolonged "Goluth"—dispersion. On a recent visit with the family of a cousin in Jersey City, I was astonished to find a voluntary class seated around an extension table with open Bibles in four languages —Hebrew, Yiddish, Russian and English—with pads and pencils making notes of their discoveries as they "Searched the Scriptures." When asked what their object was in thus studying the Book, they replied: "Because of the various claims by Jews on the one hand and Christians on the other, owing to current events as they touch the whole world and the Jew particularly, we want to see for ourselves what we may find out from this book." "We are studying the book from the 'Critical' viewpoint" they added. My heart was filled with joy at the sight and at the answer to my query. In the class were two bright young women, daughters of my cousin, and two sons, a friend of one of the girls and a friend of this friend. The father and mother of these are strictly orthodox, but the young generation is very liberal even to the point of atheism. I learned that this is the spirit of Jewish youth of to-day and dominates their lives. After offering a correct view of the Bible which they could not accept, I said, "Thank God, dear ones, for the spirit of desire to inquire of Moses and the Prophets. I shall pray that the God of the Book may give you light in your course of study, that you may find Him, of whom Moses in the Law and the Prophets did write."

With such interest prevalent among the youth of the people, the message of the text is indeed most timely. It opens the way for discussion of the "Time of the Messiah" and of the Messiah Himself. It presents Him as the "Faithful and True One," coming as He has promised and bringing "His reward with Him," to restore unto the people the years which the cankerworm has eaten up; to give them "Beauty for ashes." "His work before Him" opens the way to present the Gospel and the work of this Coming One which He wrought on the Cross.

It is not a reversal of order to present to the Jew the "Coming Christ" before presenting to him the "Crucified Christ." Israel as a nation will not know of the finished work of the Lord for their redemption until they see Him (personally and visibly at His Return) whom they have pierced. The story of the Cross must not be withheld from them: that is the VITAL message we MUST bring to them, but the holding out of the hope of His Return is the avenue to their heads and hearts to point out to them "The Lamb of God that taketh away the sins."—*The Jewish Era.*

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

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